SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND PHYSICAL NEEDS OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

RECORD OF SPIRITUAL INVESTIGATIONS.

BELLEVILLE, C. W., *Aug. 6, 1858.*

CHARLES PARTRIDGE, ESQ.—Since I had the pleasure of seeing you in New York, my experience in Spiritualism has been considerably enlarged, and I feel anxious to give you the results of my late investigations. I shall make no apology for reiterating facts which have so often been witnessed and related by other investigators; because your paper, having a wide circulation in Canada, as well as in the United States, the truth and correctness of each narrative of facts will be judged of by the character for intelligence and veracity which the observer enjoys in his own particular locality. Still less need I feel any reluctance to relate what I witnessed in your great city itself, where so many are utterly ignorant of the existence of the remarkable phenomena which may be witnessed any day at the residences of your numerous mediums.

Accompanied by a friend from Canada, I first paid a visit to Mr. J. B. Conklin, Test Medium, 169 Broadway. We were both unknown to Mr. Conklin, having never seen him before. Giving me a number of blank slips of paper, Mr. Conklin directed me to write on a number of them the names of relationships. I wrote, "*Father*," "*Brother*," "*Sister*," &c. While I was in the act of writing *Father* and *Brother*, the little table at which the medium sat tipped three times respectively. The medium could not see what I wrote, and I folded up all the slips of paper without taking any notice of the circumstance. Then separating each folded paper, the contents of each of which I could not tell, being alike invisible to the medium and myself, the table again tipped at two of them. On opening the papers thus indicated, I found *Father* and *Brother* on each of them respectively.

I laid these two papers open on the table, and after writing a number of family Christian names on other blank slips of paper, and folding them carefully, so that no one but myself could see what I wrote, I again separated them, one by one, as before, and the names *James* and *Benjamin*, for the names of my father and brother, were indicated by the tipping of the table.

I then asked my father to make the table tip a number of times, corresponding to his age when he died. The table tipped 67 times. I remarked that I thought he died at 65 years of age. The medium snatched up a pencil and paper which lay on the table, and wrote the following communication with extraordinary rapidity, from right to left, with his right hand. In order to read it I had to hold the paper between my eye and the gas light.

"MY SON: I was near 67 when I departed from the earthly form. I am happy to see you, my son, seeking to realize the truth. I have tried on several occasions to impress your mind with my presence. Your mother and brother are with me. Your father, [illegible]."

The hand of the medium was immediately influenced again, and he wrote as follows, from right to left, as before:

"BROTHER: I also welcome you with a few words. [illegible]."

"Have you anything to communicate with me?"

"No, nothing to night. I merely wished to impress my presence. [illegible]."

Nothing could be more satisfactory to me as a test, than these short communications, in a place where I was almost entirely unknown. The statement of my father that my mother was with him is particularly remarkable, as even through my wife's mediumship I could never obtain any communication from her, though I have several times [illegible] from two of my brothers. My mother having died when I was only a few months old, I naturally imagined that there might be less affinity between her spirit and mine. It would also appear, from my own experience, that the Spirits prefer some mediums to others. In this view of the subject I felt sure, from former experience of her reliability as a medium, that I would get more satisfaction from my amiable friend, Kate Fox. Accompanied by my friend, I called on her in the forenoon of the 6th July last, and after sitting a few minutes at the table, I was repeatedly strongly touched on the leg and foot, and my mother's maiden name was spelled out by the raps, which are now much louder than they formerly were.

ELIZABETH D——. "My son, you must be faithful to your new vocation, and great Spirits will aid you."

"What vocation does the Spirit mean?"

"Healing in every form."

"Will you guide or direct me in healing?"

"You will be guided while in the act of healing."

One remarkable manifestation as a "test" of Spirit power occurred on this occasion. *I had several answers to questions rapped out on the sole of my boot, while it was held flat on the floor.* The raps were quite distinctly felt by me, and as distinctly heard by all present, viz., by Kate Fox, my friend, and myself. Pursuant to an appointment I made with Kate Fox, I paid her a visit one evening afterward, 19th July, when she said she would be disengaged. In jumping from the omnibus at Nineteenth street, before it fully stopped, I had a severe fall. On reaching Kate Fox's residence, I missed my spectacles, and supposed they had been lost out of my pocket when I fell. Mrs. Fox told me that I should advertise them, and she was sure I would get them again. As she said this, three loud raps, for "yes," came on the floor. However, having little faith in advertising for missing articles, I gave up my gold spectacles for lost; but on returning to my lodgings I found them lying on my bedroom. I have not the slightest recollection of removing them from the pocket in which I usually carried them.

On sitting down at the table with Kate Fox and a gentleman in whose presence, as she told me, many remarkable manifestations took place, we heard three very loud raps on the floor, as if it had been struck violently with the handle of a pitchfork. On asking Kate how such unusual raps could be produced, I was directed by the ordinary raps on the table to put my left hand under the table. I felt something moving about under my fingers, and then a round piece of wood was placed gently in my hand. I brought the object to the light, and found that I held in my hand by the leg a large heavy footstool, by which, no doubt, the loud raps were produced. I was then repeatedly touched on the legs and knees by what felt like human hands, and received the following communication:

"DEAR JOHN—You have a great duty to fulfil, and if you are faithful, great and high spirits will wholly assist you. Call always upon us to aid you. God has heard your prayer and has answered it. Have [illegible] power. YOUR [illegible]."

"How shall I be enabled to cure?"

"You will be able to cure by touch."

I here remarked, "How strange it seems that God, who gave power in former ages to work miracles, should withhold it from mankind in modern times! Has the power of working miracles really ceased?"

"It has not ceased. There is now a revival in heaven among Spirits. Miracles have again commenced. Dear John, with the aid of this gentleman's Spirit friends I shall be able to give you a powerful test. [illegible]."

I was then directed by the raps to put paper and a pen under the table. One of the gas burners was lit, affording sufficient light to read or write on the table, but not between us. On placing the paper below the table by Kate's direction, I examined it minutely, to be sure that there was no writing on it. In a little while we heard the rapid scratching of the pencil on the paper; and then the folding up of the paper into a small size. Putting my hand below the table, the folded letter was placed in it.

"MY DEAR SON: God bless you. A mother never forgets her son. God bless you! Your path is filled with blessings from heaven. You are a good healing medium. ELIZABETH D——."

For some two months previous to the receipt of this communication, I had been receiving one communication after another from my Spirit friends, through different mediums, telling me to prepare myself for becoming "a healing medium," and was directed to abstain from meat, to drink no tea or coffee, &c. But I was still very skeptical about my healing powers. I remembered, however, about three months ago, entreating Mrs. T., my wife's sister, from a very severe attack of hereditary

gout in the knee, by merely making a few passes with my hands from the knee downward. This encouraged me to try my healing powers in other cases, and I have been successful beyond my most sanguine expectations. In one instance I relieved severe rheumatism in the shoulder and arm, of six weeks' continuance, by merely laying my left hand on the bare shoulder, while I held the patient's hand in my right hand. The whole time occupied in this operation was only 30 minutes, and the rheumatism has not returned. One of my first cases was that of a near neighbor, who had suffered several years from chronic rheumatism, neuralgia, and sore eyes. The first trial I made in this case enabled me to bring the rheumatism down from the elbow to the wrist, and the next evening I removed the pain altogether. Having succeeded so well with his arm, my friend asked me if I could not do something for his eyes, which had been sore for four years, so that his eyesight was much impaired. I laughed and said I would try, but did not expect to do any good. Drawing the points of my fingers from the center of the brow backward, along the eye-brows for a few minutes, his eyes began to stream with water, and he told me that the pain and irritation were gone. The next morning, on awaking, he could open his eyes freely, which he could not do for a long time previously. By continuing these manipulations for two or three nights for about an hour at a time, his eyes were nearly healed, so that he could read by candle light for several hours in the evening.

I can hardly tell how many cases of bilious and nervous headache I have relieved by similar means, in a few minutes. A daughter, Mrs. F., who resides in Toronto, had come down to Belleville on a visit to us. She had been suffering with inflammation of the lungs in consequence of a severe cold. Following the directions I had received through a medium at New York, I drew my hands from her ears downward to her stomach, and passed them off outward several times. She felt as if warm water were running down one side of her lungs. On the other side she experienced no particular sensation. She soon felt much better. The next day I repeated these passes with my hands, and she felt no particular sensation on either side. It would then appear that the passes had the effect of equalizing the circulation throughout the lungs.

A few days after her return to Toronto, my daughter, in writing to her mother and giving an account of her state of health, was suddenly influenced by the spirit of her husband's brother, who constantly writes through her hand, to write a few words, which, as usual, were in his exact handwriting. The following passage occurs in my daughter's letter:

"It could not be possible when I felt that heat like hot water running down when papa mesmerized—[here the Spirit seized her hand]—*Did her very much good—I [illegible] all the time. She is trying to keep my hand out I won't let her.* [My daughter continues in her own natural hand.] You see my query was satisfactorily answered without your opinion on the subject."

This Spirit and some other spirits constantly communicate with my daughter by what appears to her like an audible voice. If she is at a loss for a quotation or some text in scripture, it is thus instantly supplied to her, either by the voice in her ear, or by moving her hand in writing.

In the course of my experience in curing rheumatism, I find that the diseased member is generally quite susceptible to the influence of the mesmeric passes—although the patient is quite insensible to the influence of mesmerism generally. This is a happy provision of nature. My experience as yet is so limited, however, that I can not easily distinguish between the natural and ordinary powers inherent in my physical organization, and that power which the Spirits have so often promised to convey to me.

With reference to a short communication which appeared a few days previous in the SPIRITUAL TELEGRAPH of the 31st July, here follows an extract from a letter from Mrs. M. received by me while in New York, I wish to state a few additional particulars. On the 26th June last, before I left home, while sitting at the Spirit Board, with the young lady referred to, who is so much pleased that she can not read the large printed letters on the board, we received the following communication, which I now suppose came from the spirit who afterwards appeared to me:

"A——, you will see to-night something that will convince you that you are to become a trance-medium, at two o'clock. So you do not to touch the Board after to night. If you do no good will come of it. You must not be frightened at what you see this night, as it will not harm you, but hereafter do you good. You must not miss going to church every Sunday, while you are in Belleville. Now, A——, leave the Board for a short time."

We asked some question about the health of A——'s father, and received the following reply from some other Spirit, as it was somewhat inconsistent with what preceded it:

"Your father is not so well, and you must go home to-morrow by the early train. Ask me no questions. He was taken worse this morning at two o'clock. The same hour you will have a manifestation this night. Go not asleep this night. Your father will give up the ghost at that hour."

Here my daughter tried to relieve A——'s anxiety occasioned by this communication, which we thought must come from a *bad*—I beg its pardon—*undeveloped* Spirit.

"Hold your tongue, Agnes; you know nothing about this matter."

I remarked, "it must be a bad Spirit, trying to alarm A——."

"No, it is not; I am a good Spirit, that wishes to warn A—— of her approaching loss."

I paid no attention to these communications at the time, but now perceive their significance, though she saw nothing at the time promised. On the night of the first of July, after I started for New York, or rather at two o'clock on the morning of the second of July, A—— saw the apparition of Mr. R——, as related in my communication to the SPIRITUAL TELEGRAPH. Since seeing this apparition, A——, who was previously so timid and nervous that she could not sleep alone, has lost all fear. After she reached home the Spirits communicated with her a whole night by distinct raps on the head of her bed, and occasionally afterward. It is hard to account for the inconsistency or falsehood of some of this communication, but there is one leading motive in them which is sufficiently obvious, viz., a desire to prepare her mind gradually for the bad news she was to receive so soon thereafter.

In reading the account of the apparition, your readers will observe the cautious manner in which her mind was guarded against the sudden shock of seeing the Spirit at once, by the hand being first exhibited to her under the table. If some of the objectors to the spiritual theory would reflect a little more on the subject, they would easily understand the reason for the various indirect and undignified modes by which the Spirits choose to communicate with their friends in the present infancy of the science.

This last spiritual manifestation has obliterated the last traces of doubt or skepticism from my wife's mind. On the 12th July, 1858, she received the following communication from her guardian spirit, who often reproached her for her obstinate skepticism:

"Your dear friend is here, and greets you. Attend to my words. Your wish is granted. Even now, Spiritualism has taken a firm hold of your mind. Time will strengthen the impression. Letters cast on iron are not easily obliterated. You will never again doubt our ministration. Try and prepare your mind for the reception of divine truth, by becoming truthful in word, thought and deed; for the mind where truth dwells cannot long be the recipient of error. For as light dispels the darkness so truth dissipates the clouds of ignorance and falsehood. No one can entertain an angelic guest in an impure mansion, lest both should be defiled. Make your heart clean, my daughter, so we may rejoice to garnish it with flowers of heavenly growth. Now read your son's letter."

A letter from the post-office had just been laid on the table by our maid-servant.

J. W. JENKINS, M.D.

INCIDENT AT SARATOGA.

MR. PARTRIDGE: SARATOGA SPRINGS, *August* 7, 1858.

Being a subscriber to other spiritual papers, I am not of the TELEGRAPH, and therefore did not see the article I wish to speak of until to-day, which appeared in page 335, of July 25. There is in it a spiritual communication purporting to come from Prof. Hare, to a circle in East Turner, Me., July 1, 1858. In this communication the Spirit speaks of an incident that took place while he was visiting Saratoga Springs in July, 1856. In the parlor of the United States Hotel he was speaking to a number of ladies and gentlemen, on the subject of Spiritualism, when Gen. Webb entered the room and interrupted him with questions which he thought were impertinent and improper, and he did allow himself to be vexed somewhat by what he considered disrespectful and uncourteous. I was with the Professor a great deal while he was here, and I think he alluded to the conduct of Webb at least half a dozen times in my presence, and always with much feeling, using the words—"*Interrupting me by attempting to catechise me before I had closed my remarks.*"

Yours truly, F. THOMPSON.

SPIRIT CURES.

FRIEND PARTRIDGE: ONTARIO, IND., *August* 6, 1858.

After my recovery from the ague I became developed as a tipping-medium, also for rapping; but as nothing occurred save the oft described phenomena of table-tippings, etc., I will not mention any of the incidents occurring at the circles. I will, however, relate the more prominent facts:

February, 1852, the typhoid-fever was raging to some extent in the neighborhood where I then resided, and about the first of March I was attacked with it. My Spirit-friends told me to follow their instructions, and I would soon recover. They bade me rise as usual in the morning, even if I had to lie down again in five minutes. I must take no medicine whatever, but drink freely of cold water. For nearly a week it seemed doubtful whether they triumphed over the disease or not, but with their assistance I was enabled to follow their instructions, and in five days I began to improve. The fourth day from that time I was able to walk to my sister's (nearly a quarter of a mile). I was somewhat tired, and did not go home that day. The next day (being Thursday), finding myself not as well as the day before, I laid down to rest myself before going home. I was lying on my back with my head turned on the left side, with my eyes closed, when I felt the touch as of the ends of the fingers of one hand, on my forehead. The touch was icy cold. I did not have a moment's time to think what could have been the cause, when I both saw and felt two hands pass in opposite directions from my stomach. I then turned my head and distinctly saw the form of a person standing close beside my bed. For a moment only I gazed upon his heavenly countenance, and he passed from my sight. The top of his head was entirely bald; a few snow-white locks were thinly scattered from his temples round the back of his head, and his beard of the same snowy whiteness, hung down upon his breast. Such a calm, holy expression of countenance I can never forget. From that time my health rapidly improved, and in three days I was perfectly well.

In 1855 I was brought low with dyspepsia and disease of the liver. I was troubled with a pain in my side, which was often so severe that I found it impossible to lie down. I had to be bolstered up in bed for hours together. I employed no physician but the invisible ones. We had a German girl in the family at the time, who was a very good healing-medium. She became influenced one evening, when I was in extreme pain. The pain extended up under my shoulder, and up into my neck, causing the cords and muscles to swell very badly; a lump was also growing on my neck, just back of the cords, which almost all who saw it thought to be a wen. The Spirits told me they would cure me. The girl instantly commenced making manipulations over me. I felt the pain recede every time her hands passed over me. In a few moments I was entirely free from pain; they then told me I might lie down and rest. I went to bed, slept soundly all night, which I had not done before for some time, and I have not had any returns of the disease to speak of, since that time. The lumps on my neck and the dyspepsia, they said they would remove through my own medium-ship, which they did to my own and my friends' satisfaction.

A short time after this my father and a young man in the neighborhood, were attacked very severely with billious fever. The Spirit doctored my father, and in two days the fever was broken, and he was able to be about his business; while on the other hand, the young man sent for a physician, and had a course of fever, and it was three or four weeks before he was able to be up. He being opposed to Spiritualism, would not allow the Spirits to do anything for him.

In the summer of 1855 my mother suffered a great deal with neuralgia in her head and eyes. About the middle of June she was one day almost beside herself with it. I felt the clasp of an unseen hand around my fingers, which led me through an orchard at the back of the house, into a low marshy field, where I got roots of certain kinds of herbs, leaves of others and a big thick moss. Then I was led to the fence; my hand was forcibly thrust under the bottom rail, which was down quite low in the grass. From thence I drew forth a [illegible] tin, which I took home, with the other things I had gathered. The leaves, roots, and moss I bruised together with the dirt that adhered to the roots. Then I placed them in a [illegible] and cloth, wet it with cold water, then placed the mass [illegible] on the cloth, and bound it on her eyes, and in the short space of two minutes she was freely free from pain, and [illegible] never had the neuralgia since. HORATIO SWIGART.

We thankfully accept our kind correspondent's offer to furnish more spiritual facts. Sceptical people need to be told, as much as we ourselves and other spiritualists did to-day, as much as we ourselves and other spiritualists did to-day [illegible].

SPIRITUAL LYCEUM AND CONFERENCE.

TWENTIETH SESSION.

Dr. ORTON made some introductory remarks concerning the true purpose of the Lyceum, and the best means of perfecting it. A few friends had consulted upon the matter, and were anxious to collect a series of useful questions to be considered in their order. Dr. Gray, who was not in town, had left the following question with him to present: What proof is there that Spirits do communicate with mortals?

Dr. GOULD thought the question "stale, flat, and unprofitable." It had been discussed over and over, and was too hackneyed to secure the interest of the intelligent.

Dr. ORTON said: He had two other questions to present. Are Spirits an efficient power in the affairs of mankind as individuals and nations? What are the elements of reason—are the conclusions of the intellect reliable? What is the difference between intuition and consciousness? Can consciousness form a conclusion without the aid of the intellect?

Dr. GOULD said: These questions had also been worn threadbare. Mr. Phenix and other lights of science had long since laid bare all that was interesting with respect to these trifling subjects. What he was after, was a cure for the sins of the world. A priceless document recently published in the *Banner of Light*, had revealed the fact that Spiritualists differ in their views with respect to moral evil, and he was anxious to have that question settled.

Dr. MASSEY thought the question of proof a vital one. It might be stale to some, but it was by no means to the world at large. It is the starting-point of all profitable investigation of moral questions, and should be set forth with all the clearness possible.

Mr. BAKER criticised the terms of the question. He does not like the word *proof*. We can bring no proof to another person. Evidence is a personal experience.

Dr. MASSEY did not think it worth while to be too nice about words: it is not abstractions, but facts we require. The question is sufficiently clear for all practical purposes.

Dr. HALLOCK said: With respect to the word-criticism, it may be proper to say that *proof* is defined to be "that degree of evidence which convinces the mind of the certainty of truth or fact." Mr. Baker seems to regard the term as synonymous with testimony. But testimony is not always evidence or proof: evidence is held to be the effect which testimony produces upon the mind. The question is as important to Spiritualists as to others. When we compare views, we find a wide difference as to what is considered proof of spiritual facts, and the question invites a calm and earnest review of the ground we occupy. Our whole strength depends upon its solidity. Is it rock, or is it sand?

Dr. ORTON considered the question important and appropriate. We have a mass of testimony, and the question is, what is proof? He considers it to be of two kinds. He has seen a great variety of physical manifestations. Within a few weeks past he had seen a table dance for eight or ten minutes to the music of a hand organ in the street, keeping good time, no one touching it during the performance. Still, these physical wonders are not to him the highest proof. He has proof, too, in his own personal conversation with Spirits, but what he deems the highest proof is in the nature of man himself. Man is a Spirit, demonstrated to be such while in the body. His spiritual powers are thoroughly verified by the facts of clairvoyance and magnetism. We see he has the power to effect other minds without physical contact. Now, in the power to do this, at the distance of one inch, we find the principle which gives us the whole of Spiritualism. It is the pure action of mind upon mind, and reveals the law and rationale of spiritual impression, and places Spiritualism—or the existence of potential mind, independent of a physical body, upon a basis which no manly argument can refute.

Mr. BRUCE said: The true answer to this question will define his position with regard to Spiritualism. He had been a skeptic up to within four years, and with himself and family had ridiculed Spiritualism because of its absurd claims, as sincerely as others. But at about that time, his two daughters, first one and then another, became the subject of a foreign influence, which he can account for on no other principle. Mr. Bruce stated many facts occurring in his domestic circle, among which was the removal in *one night*, of a tumor as large as his fist, and of the nature of a wen, situated upon his wife's knee. This was done without the application of any external means whatever. It was there at bed time, and was gone in the morning, and has never since returned. It was claimed to have been removed by Spirits, and he would like to know if, from the statements furnished, he has had any *proof* of Spirit-existence and intercourse?

Mr. BAKER asked if this change in his faith was not the result rather of his reason than of his facts?

Mr. BRUCE considers his change of views with respect to immortality to be the result of facts acting *upon* his reason.

Mr. SMITH (of Chicago.) What is proof? To understand what is satisfactory proof to any mind, we must know somewhat of the structure of that mind. Some minds must have the full avoirdupois sixteen ounces to the pound; others are satisfied with less. To the question, for example, of the being and attributes of God proposed to an old lady in a Methodist experience meeting, she answered by citing the fortunate occurrence of her own experience. She looked upon what others would consider the mere chance circumstances of life, as special providences, and these to her were proof of the existence of God. Another of more mature mind, would rely upon something more direct; he would take, for instance, the human hand, and deduce the fact from its wonderful adaptation of structure to the uses it subserves, etc. In these cases, you see, a fact is required for one mind, while an accident is all sufficient for another. He was [illegible] to spiritualism [illegible] to [illegible] by the raps. He had [illegible] a lawyer [illegible] a sound maxim of the [illegible] that a man is to be presumed innocent until proved guilty. In conducting the examination through the raps he saw there was no collusion or possibility of it, being the result of human contrivance, and then proceeded to ask, Who are you? "I am a Spirit." Now by the rule of law, I am bound by that answer until its falsehood is made apparent. It is what the lawyers call a *prima facie* case. It would take too long to recite the subsequent facts of his own knowledge and observation, and he would conclude by saying that the best evidence is domestic and personal. In a scale of evidence represented by figures, with seven for the highest number, the fact just stated would rank as *one*. It is *prima facie*, not absolute. Rising by degrees in the scale as the facts accumulate, when we have reached seven, Spiritualism ceases to be faith, and becomes knowledge.

Dr. HALLOCK said: To arrive at truth there must be not only evidence, but a mind to comprehend it. No truth or fact can be demonstrated to all minds. You can not demonstrate Euclid's axioms to a boy in compound addition. When a man is fully prepared to ask a question involving any natural principle or phenomenon, the answer is always ready. He is but one step, in fact, behind the ability to answer it for himself. But until he is fully prepared to put his question, no proof is possible; as in the case of the parable, those who had neglected "Moses and the Prophets" were not in a condition to be benefited by the appearance of "one from the dead." The truth of this is to be seen daily. Those who ascribe the movement of physical bodies to electricity, what do they know of electricity, or of the phenomena ascribed to it as a cause? Those who refer the whole matter to psycology, are thoroughly ignorammus in mental phenomena and their laws. To such a state of intellectual babyhood and inexperience there is no demonstration or *proof* of Spiritualism. They are not in a condition to state a question with respect to it, to which demonstration can attach. The man who has neglected Moses and the prophets—the law and the facts, applicable to man in the body, is not in a condition to receive *proof* of the existence of man out of it. The acceptance of the fact upon testimony is of no benefit whatever. It is with the demonstration of Spiritualism as with any other axiom; it is reached as the crowning triumph of an earnest search. It comes to no man over the heads of the Moses and Prophets of preliminary truth. We work our way to demonstration; it is not conferred upon no man by grace. The child does not know that it requires the existence of a man (though unconsciously invisible to its senses), to explain the phenomenon of a telegram, simply because there is not yet developed in him the capacity of asking a question with regard to the telegraph, to which the true explanation would be the least proof. Until that point is reached all his notions respecting it must rest wholly on authority.

Dr. GOULD differed in opinion very much from the learned Dr. Hallock, that we can answer our own questions. He could ask a great many which he could not answer for himself. He thinks the kind of proof ordinarily relied upon by Spiritualists is very satisfactory. He does not say that this Spirit-rapping is without its use, but when we set it down as the best, or most reliable we mistake. The best and most reliable proof is within ourselves. He had been a medium for visions and shakes for twenty-five years. A first as to post mortem of angel's visits they were few and far between; but for the last twenty years he has transacted all his mundane affairs and perfected himself in moral purity, through directions of spirits communicated in the way [illegible] of advertising for help to form a circle to assist him to intercourse with Spirits. He has the ability within himself. This saves him also from the trickery of mediums so often complained of. Taking an inventory of his gifts and graces the other day, he found himself in possession of a round baker's dozen of perfectly reliable methods of communicating with Spirits; superadded to which was one absolutely *infallible*. This latter he prized greatly, for the reason that in addition to the element of infallibility, it enabled him to communicate in time of war. He had found the tumult and clatter of Broadway rather increased its power, and he had no doubt he could converse with spirits on the battle-field with as much directness and more certainty a great deal than could be done in a Spirit-rapping circle. This he considered a special blessing indeed.

Mr. PAYNE thought the interesting narrative of Dr. Gould could not be considered as a recital of evidence of the facts of Spiritualism. An acquaintance of his, is firmly of the belief that Spirits in the body as well as out of it get rids of him, and that for he has never yet been able to learn that there was the least evidence of this, beyond the mere assertion. So far from such statements being proof, they do not, in his opinion, rise to the dignity of a history of it.

Mr. BAKER said: There is but one kind of proof, and that is evidence, and it is only obtained by deductions drawn from the testimony presented. We are surprised oftentime that persons are not convinced on the proof presented. The fact is no person can be convinced on proof as it is, and does not present evidence. Evidence is only obtained by the action of the mind, and therefore, all proof is that of evidence or self-experience. Yours truly, [illegible]

Another Spiritual Pic Nic.

There will be a pic nic of Spiritualists and friends held at Fort Lee on Thursday, September 2, 1858. The steamboat *Thomas Hale* will leave the foot of Spring-street at nine o'clock in the morning and 2 o'clock in the afternoon, and touch at the foot of Amos and Twenty-second streets each trip, for passengers. The fare on the boat will be 10 cents each, any children half price. The Committee who had charge of the first pic nic have sufficient funds left on hand to defray expenses of the grounds and music. If it should rain on the day stated above, the pic nic will take place on the first fair day succeeding.

LIGHT AND SHADOW.

Oh! weary struggling man! why strive and toil,
Thy better portion evermore refusing—
Why, vainly neglecting the immortal soul
Labor for things that perish in the using?
Ambition, love of power, and love of gold,
Full many a soul from wisdom's ways are turning.
And to all heavenly joys and blessings cold,
For fleeting pleasures, still the heart is yearning.

This is a land of beauty—the All Wise
Has left the impress of a great Creator;
But shadows of a darker hue arise,
And sorrow comes to all, or soon, or later.
"Passing away" is written on each flower
The sweetest pleasures are most transitory,
Oh! why so thoughtful of the present hour
And so oblivious of the coming glory?

For whether joy illume our path, or grief
Its funeral knell within the heart be tolling,
We know our sojourn here can be but brief;
Its ebb's river at our feet is swiftly rolling.
And shrinking back, we view the darkening wave
A nearer and nearer course to consciousness drawing,
Oh! could our faith behold beyond the grave
The happy country whither we are going!

There glows a heavenly light which never fades,
Which needs no sun to add to its adorning,
Which fears no gloomy clouds nor evening shades
Forever brightening—an eternal morning.
Rest for the weary, peace divine for all,
And hope and happiness endurance assuming;
Even sinners answering Mercy's gracious call,
In truth and holiness are still increasing.

Eternal progress—each undying soul
Through endless ages seeking a more and higher
Free from the cares of earth, from sin's control
And animated by a pure desire!
And as the mind turns to the wondrous plan,
And Spirit-science echo the glad story,
Resounds the sound that long ago began,
"Glory to God in the highest, endless glory!"

WASHINGTON'S TOMB AND HOMESTEAD.

MOUNT VERNON LADIES' ASSOCIATION
OFFICE, [illegible] Aug. 1, 1858.

EDITOR SPIRITUAL TELEGRAPH:

Dear Sir—I take the liberty of sending you the national character of the Ladies' Mount Vernon Association of the Union. Will you be kind enough to have these two appeals inserted in your Journal. The national character of the object, and the general interest it has created in the State, must plead its merits, and my reason for making the request. Very respectfully yours, [illegible]

AMERICAN WOMEN MUST SAVE WASHINGTON'S TOMB AND HOMESTEAD.

The tomb of Washington, the chamber in which he died, the fields and [illegible] loved and tended for years at the head of an infant nation, are now within reach of the women of America. It is [illegible] that this sacred spot, which the reverence of a Continent is centered, should be kept and watched by the [illegible] who honored him, and whose home be protected. There are few or none who can not remember a grandmother's pencil look as she repeated the affecting story of the passing through the villages or the [illegible] of the immediate cities of that day. In some places young girls [illegible] in white and wearing flowers, formed the line through which he walked to the Court House. We have seen his [illegible] looked and spoken to have [illegible] the bright memory of some dearly loved relative [illegible] venerable among those young hearts. These are scattered [illegible] of the third generation. Are they and [illegible] to unite our hearts, hands and purses in the work before us?

Two hundred acres have been purchased by the Mount Vernon Association of the Women of the Union, and [illegible] to be given as soon as we have paid $[illegible] for it. Through the exertions of a few women in Virginia, who have worked six years to accomplish their object, a small portion of the first payment has been made. We must press forward to do our share. Let every woman in the land throw around her, and collect their subscriptions. In our rich and populous state few will be found wise women or child who will not gladly give one dollar toward the dear and sacred object. To make this effort successful, we believe it is only necessary to have it generally known.

Subscriptions with names will be received at the Office of the Mount Vernon Ladies' Association, Cooper Institute, Astor Place, and whose Post Office address is New York City Post Office, Station D. The names of proprietors will be engraved on the house at Mount Vernon. It is hoped that a few men will show our cause sympathy, and give us possession of the estate on the 22d of February, 1859.

SPIRITUALLY BORN.

On the 6th inst., our much esteemed friend and citizen Dr. JAMES HARVEY ALLEN, died in this city, aged forty-one years.

Dr. Allen [illegible] and retired from public practice some years since. [illegible] he freely visited the sick and afflicted to the [illegible] of his good will. He was a liberal practitioner, and one of those rare physicians who possess discernment intuitively, and enter naturally into sympathy, [illegible] with the patient, and seem to impregnate medicine with the power of prayer and healing virtues. Dr. Allen was a professed Spiritualist and honored the cause with a consistent life. He has left a wife, one child, and a large circle of friends to mourn his absence from the visible sphere of being. May the bereaved find consolation through spiritual communion with his Spirit, and his friends find encouraging [illegible] in the contemplation of his virtues.

PHILOSOPHICAL AND MORAL DEPARTMENT.

EVIL SPIRITS—REPLY TO DR. HALLOCK.

IOWA CITY, *August* 10, 1858.

BRO. PARTRIDGE:

If it will not be trespassing too much on your good nature, and that of your readers, and occupying too much of the space of your paper, I will make a short reply to Dr. Hallock and Gray's remarks, as reported in a late Conference. Dr. Hallock, says of my testimony—

"Without being in the least conscious of the cheat, his testimony concerning Spiritualism nullifies its evidence. The evidence is, that each human being is an individual Spirit; that the individuality commences in this life, to be continued and further perfected—*not destroyed*—in the next; and that each Spirit is an individual, in the broadest and sharpest sense the term individuality can express. This is the evidence. The testimony, which Mr. Calkin has substituted for the evidence, is, that a Spirit is *not* an individual. The *testimony* is that certain Spirits only live; that is to say, enjoy (which is the one practical value of individual existence to the individual) when they 'come *en rapport* with this sphere and through the organisms of mediums indulge their cherished passions' etc., etc. In other words, an evil Spirit can not manifest his individuality through his own organism, but must fasten himself like a vampire upon some mortal," etc.

I beg your pardon, Doctor, that was *not* the *testimony*. That was simply my *hypothesis*, given as one, to me, probable reason why they should subject persons to their control. The *testimony* was, that I had been subjected to the annoyance and pertinacious control, and malignant opposition, of what, to my consciousness was an evil Spirit; and that, according to my experience, such Spirits do exist, and do obsess and otherwise harrass mediums. *This* was the *testimony*. Treat it fairly, Doctor.

But concerning this *hypothesis*, I submit to the Doctor, and to every *candid* judge, that it does not involve his conclusions in the least. In what does individuality consist? Surely not in the physical organism, but most certainly in the Spirit. I would further submit, that through the physical human organism alone can Spirits come *directly* in contact with purely external things. Not that they have no knowledge of external nature but through the human form, for, doubtless, they may and do, through the *spiritual quality* of things, learn and know much of the external, but their most intimate relation to the physical world, and their most perfect contact with it, and the enjoyment of purely physical sensations, such as once constituted the sum of their earthly pleasures, and to which they had become wedded here, are best obtained through a physical organism, regularly adapted to the use of individual Spirits. Surely the Doctor can suppose the case of a Spirit so thoroughly materialistic and sensual, that its enjoyment is almost totally that of physical and sensuous delights. We have numerous examples all around us of men—Spirits in the form—who know no other pleasures than the gratification of their passions, lusts and appetites; having no knowledge of intellectual or spiritual pleasures, and no care for intellectual or spiritual food. Does the Doctor suppose that the immediate transfer of such a Spirit, developed and individualized in gross sensualism as he is, to a purely Spiritual existence entirely removed from the external as such—does he suppose that this transfer would annihilate all his acquired habits, and loves, and sensual characteristics? Does he hold that these are merely physical propensities, and that they die with the physical form? What, then, is the Spirit that animates it? Has it no character, no moral features? Are its loves, and passions, those very qualities that give it character and form its nature—are they all destroyed? and is the Spirit a pure blank, nothing, but a germ with no development? Has its earth-life been a nonity, an unmeaning dream? If so, wherein is its consciousness identity with its earth existence? We can not allow the assertion that the Spirit, when it lays down its form, lays down also all its passions, habits and vices with it. It is contrary to sound philosophy, and requires evidence."

Doubtless there are Spirit Parisians, as there are human ones; but they are for that cause none the less individuals. Because I feed on some friend and obtain my support from him, and fatten and flourish on his manna, am I not, therefore, an individual? And because the existence and love of certain individuals are necessary for my support of life, and therefore life itself, is my individuality therefore merged in and swallowed up of theirs? If it is, then is there no individuality, for there was none prior to and independent of all others; there are very few that can be supposed to exist for themselves alone—and such pleasures rather resemble a living death than a dead existence, than life.

It will readily be seen that my hypothesis involves no such absurdities as the Doctor would hang upon it.

The Doctor calls evidence and ignores testimony in Spiritualism. He will accept nothing that he has not *evidence* for. I suppose he refers to external evidence alone. If so, I would ask him how much of what he claims to be knowledge with him rests on such evidence? How great a portion of it rests on simple human testimony? Whence comes his knowledge of Columbus, of Socrates, of Newton, of Confucius, of Plato, of Napoleon, of Alexander, of any of the old worthies whom he has not seen? What evidence has he of London, unless, perchance, he has visited it! of Paris, of Pekin, of Rome, of Constantinople, of Moscow? or that Babylon was captured by Cyrus, or that Tyre ever existed, or that Athens was not a myth, and Egypt a dream?

If he exacts external evidence *alone* to prove Spiritualism, and discards all testimony, though he reverses the rule in almost every other department of knowledge, I will simply remind him that he has evidently advanced not one whit from his position previous to the advent of the external Spiritual phenomena. Then he discarded all but external evidence in regard to Spiritual things, and he does so still. Wherein is his advancement? He now supposes that he has external evidence—physical demonstration—of Spirit existence. But I submit that he has not, strictly and purely. And I predicate it on this fact, that the physical and Spiritual worlds occupy two distinct and separate planes; and that an actual knowledge of each must be obtained on their own proper planes, and within their own individual sphere. In other words, that purely Spiritual things can not become tangible and cognizant to and by the purely physical. The purely physical senses can not recognize or receive the knowledge of purely Spiritual beings or forms. And in no case of which we have any record has there been an actual physical demonstration of a pure Spirit existence. Hypothesis, philosophy and the relations of *unseen* causes to visible effects, have helped to work out the Spiritual problem; and without their aid it could not have been solved.

Ponderable bodies have been moved without visible contact under circumstances which precluded the possibility of collusion and fraud; but the assumed Spirit agency has been invisible and intangible to physical sense. Faith and philosophy had to be invoked to aid the demonstration. The proof that it was Spirits was not palpable. It was something; bodies certainly did move without human, physical contact; what was that something that moved them? We *assume* that it was Spirit. That *assumption* had its rise in the almost universal *faith* of the existence of disembodied human Spirits. This faith was prior to the hypothesis, and suggested it to the mind of the inquirer.

Thus our boasted external demonstration of Spirit-existence is not demonstration to the purely physical senses. To make it complete, it requires the aid of previous faith and philosophy.

I submit, further, that the only sure evidence demonstrable of Spirit-existence is through the spiritual senses—the inner consciousness. It must be received on its own plane, must appeal to senses adapted to its nature, and sufficiently refined, and sublimated and delicate, to detect those forms and beings which, to the external sense, are impalpable and undiscoverable. If we must reject all testimony except that of our physical senses, our sphere of knowledge is exceedingly limited. The Doctor, like the Cambridge Professors, requires of us impossibilities when he demands of us external demonstration that evil Spirits do exist, or that any Spirits exist. There is no possibility of our furnishing the proof he requires; the nature of the case forbids it; the constitution and relations of the spiritual and physical world forbid it.

To the genial and kindly remarks of Dr. Gray, I will simply say: I have only my sensational evidence of what I experienced, to offer. In the first place, I am not extremely nervous or sensitive; and never was, during the thirty-three years of my life, subject to any similar influence before nor since those experiences mentioned. Those experiences resulted invariably from a passive submission to an influence, which I have the evidence of my own consciousness to prove was entirely foreign. My hand was moved to write intelligent sentences without my will or control; and my speaking was wholly involuntary, as were my actions while under the influence. That this was so I know, because I ever retained my entire consciousness during the control, and was equally wide awake actor.

As I remarked in the former article I do not aim to make converts of unbelievers. That were a hopeless attempt. Experience alone can overturn their specious philosophy, and open their now inert eyes.

Dr. Hallock's scalpel is unusually keen, and he wields it dexterously and vigorously, and the sting is unmistakable as it cuts into the Spiritual sensibility; but it is not "*evidence*;" it moves you, but does not convince.

J. T. CALKIN.

CORRESPONDENCE.

CHARLES PARTRIDGE, ESQ. UTICA, *August* 6, 1858.

Dear Sir—I forward the following copy of a letter just received from Chicago, without name, for publication in the TELEGRAPH, if you shall regard it worthy of a place therein. In doing this I have two objects in view—the first perhaps a little selfish, and the second, for the general good; for I wish to know, and can not determine from the incident referred to, nor the initial at the close of the communication, who my anonymous friend is, and the matter, it seems to me is so interesting not to be favorably appreciated by a majority of your readers. Should this meet the eye of "J." may it not be my pleasure to receive the name in full? Y.

MR. ——— ———. CHICAGO, *July* 30, 1858.

Beloved Brother—I have been long impressed to pen you a few thoughts connected with the unfoldings of the truths of communication with holy beings from the Spirit world, whose angelic voices I hear, and the soft touch of whose hands so often remind me of the presence of the radient spirits from the beauteous golden plain, where dwell, in Love and Wisdom's harmonial home, the divinest beings, that illume, with the light of their own purity, the highest altitude within the paradise of God.

My mind little comprehended, at the time you went with me to visit the medium, Dr. P. Kenyon, of Utica, that it was, or ever would be, my privilege to converse, face to face, with angels from the golden of circle Jesus Christ; or that I should be privileged to hear his lovely voice, or behold the wondrous beauties that encircle His Divine Spirit.

I well knew, from your anxiety that I should go with you and visit this brother, that you were moved by some influence other than that of an ordinary nature—but what, or why, I was unable to divine until long after—when I was in the midst of suffering and sickness, and when life had seemed to be almost ready to depart, and weariness and painfulness had wrapped my spirit and form with gloom, and when the farewell was almost said in spirit to dear loved ones of earth far away, whom I might see no more this side the Spirit world—when, lo! at midnight, my interior vision was opened, and two beautiful beings stood near my bed! The one nearest me in the room bore the form of Majesty. His heart was Love, His mind, Wisdom, and His name, Jesus.

There is no mistaking the personality or the individuality of that Divine Being, the *Star of Bethlehem;* the very atmosphere around Him is full of the love-fire that burns in His great loving heart. Oh, who shall be able to pronounce words competent to describe the gentleness, the beauty, or the sympathy that surround and glow in the God-like Spirit of Him who is worthy to be the beloved Son of God! He came near me, and took my hand, and I felt the healing power from the fount of Life. He gave me a new name, and tells me He is my Elder Brother. John, the beloved disciple, was with Him, and remained as long as I was conscious of their presence.

I was deeply entranced by Him before they left the room, so that I was unconscious at what hour they withdrew. I have seen Him many times since; and when He comes his words are, "Peace be unto you"—"I am Jesus whom thou loves't" He has given me many truths concerning *His second coming, which is nigh, even at the doors.*

How His beautiful life has been despised even by professing Christians, His teachings misinterpreted and misunderstood, forgotten and hated, even by the great mass of the church, by whose fruits they are known! In truth they stand just where the Jews stood at his first coming. They worship the *Sabbath day*, and that great false god, "Our Church." They teach for doctrines the *commandments of men.* "Bow and kneel, and own and obey,' say they, "our confession of faith, and see that ye do not *transgress* the teachings and *traditions* of the Elders and Fathers."

Well and truly has Christ said, and now says, that in the second revelatment of himself on earth, they will call upon the rocks of their superstition, and the mountains of their false *Theology*, to fall on them, and hide them from the presence of Him who alone hath power to unloose the leaf, and make known the truth of the teachings and sayings of God's dear Son—even Jesus Christ, whom they now ignorantly worship.

There is a vast difference between the truths taught by Christ, and interpreted and expounded by him, and the teachings explained by man and man-made ministers. Thanks be to God, the loving Father, gentle and kind, that the way is opened whereby we may hear truth from the fount thereof—full of eternal light—pure from above. Spirits from the higher spheres do

and will come, bearing within their loving hearts affections immortal and divine, and they do and will unfold our minds in all the knowledges of Love and Wisdom, and elevate our interior life and mind into communion with the divine.

What a beautiful, joyous truth, to know and feel, by positive experience, that we have daily and hourly communication and *companionship* with beings given us in love, to comfort, teach, adorn and beautify our minds with those pure and divine revelations of knowledge, from that source where dwell, in golden beauty and harmony divine, the combined wisdom of the measureless universe. What expressions of love these beings bear to earth's children! What longings of soul to do them good! What desires to remove the superstitious darkness from our minds, and let in the clear upper light of the Spirit land, radiant from the great central Sun! What an earnest they bear to us of their constancy and affection! What purity of spirit glows in their atmosphere! What an ultimate of virtue and truth is seen in all their form, and what a joy it is to them to come down to us and to all our suffering race, and whisper in our ears, "Child of earth, we love thee! We will surely bind up thy broken heart, and cheer thy drooping spirit with the warm kiss of an angel's affection, and pour upon thee all the deep fount of love, that ever lives *for thee*, in thy loved one's bosom."

J***.

FACTS IN MONTREAL.

MONTREAL, *August* 1858.

MY DEAR TELEGRAPH: I have a few facts to relate which may interest your readers. During an afternoon, about two months ago, I was reclining upon a couch, perfectly awake, when the following vision occurred to me; at the time my mind was quite passive. One of my Spirit children showed itself to me. I recognized the dear little one by the resemblance it bore with my eldest daughter, still living. There she stood before me, a few feet above the floor, smiling at me! A beautiful atmosphere surrounded her; her dress was white, and seemed of a very light texture, striped downward with rose-colored bands. The impressions I received during the time that this vision lasted, were very tranquil and sweet; it seemed to me as if the dear little Spirit was still in her mundane form. I was not astonished at seeing her; it appeared quite natural to me. This vision disappeared gradually; the colors of the dress were first put in motion; the whole of it took the form of bright particles, which danced about—forming the most delicious *coup d'oeil* imaginable. Immediately after this delicious interview, another scene presented itself to my eyes. A sky of the most transcendent beauty—a sky which language can not give any idea of—met my spiritual vision, my eyes being even half opened. A female Spirit was ascending slowly, without any visible motion of her form, carrying in her arms a child. A strong impression came over me saying, "*This is naught as you have seen before—this is reality.*" I therefore examined, scrutinizing this beautiful scene with all the power of my mind, and my knowledge of perspective, without being able to make it out as an illusion. There were different shaped, beautifully-hued, brightclouds, away in the distance. A resplendent, clear and extraordinarily vivid light diffused itself over the whole, giving to it form and life. Though distant, the contour of the principal figure was perfect as to shade and light. At the time, this vision did not strike me as having any import, but since, the loss of my dear little boy has given me the solution of it.

On the 6th of July last, Mrs. C. of this city was sitting with her niece, on the verandah, in the back part of her house, in the afternoon, when all at once they heard the sound of footsteps near them. The front door of the house being locked, and being aware of there being nobody else but themselves in the house, they became anxious and searched the house, but their search was of no avail. They sat down again—when again the same sounds were heard, closer this time to Mrs. C., who felt herself touched by something invisible. Upon looking at her dress, which was white, she saw spots of blood. Such an extraordinary occurrence made her feel quite nervous, and she entered the house at once, saying mentally, "*If it is Spirits' doings let them prove it to me.*" As an answer, she felt one of her arms touched, and on looking there she saw fresh drops of blood. She was then convinced of spiritual agency. During the night following, she dreamed that her brother, residing at Paris, had been wounded. Last Sunday, being at this lady's house, a Spirit purporting to be her brother, took possession of me, and related the manner of his death, also the date, which was the fifth of July. This lady's husband has since written to Paris to compare the statements.

On the tenth of last month, another singular circumstance happened to me. My wife, who is of a very nervous temperament, is very much influenced by changes of weather. That night the clouds hung very heavily over the city, and therefore affected her very much. Upon going to bed, she complained of being almost paralyzed by a cold sensation which pervaded her whole body; her teeth were chattering, and her whole frame shook with chills. I offered to lay hands on her, but she would not permit me; a few moments afterward, a powerful current of magnetic fluid escaped from my left side, from head to foot, and invaded her whole person. Three times she accused me of resorting to *magic* means, saying she felt a strange sensation pervading her whole body. I answered again, for the third time, that *I* was simply mesmerizing her, and asked her if she was better; she answered she was perfectly well, and made some remarks of how strange it was. After having told her that I was the author of that strange mesmerizing, I began to doubt it, for the following reasons: 1st, I had just returned from laying hands on a gentleman whose affection was a spinal disease. The operation had lasted over one hour, and I had found myself rather exhausted of that vital fluid. Therefore, how could I all at once furnish such a tremendous amount of it? It escaped from me in such abundance that it perfectly startled me, and caused me to think that it was impossible for any human being from his own powers, to furnish such an immense amount of it, under whatever favorable circumstances it might be; 2nd, That fluid was escaping from me without any intention or will on my part; and upon testing whether it was my own fluid, by willing it to stop, with the whole power of my will, it continued to escape as strongly as ever. 3d, The escapement from the whole length of my body, in one even and powerful flow, is still, to my mind, an achievement impossible to any mesmeriser, without Spirit aid. The operation did not last over two minutes, at the end of which, I was mentally remarking, "*but this will not put her to sleep;*" whereupon the following words were distinctly heard by me, (without, however, producing any sounds, which proves to me, that all our senses are double,) "*No, but another will come at once and do it.*" The figure of an Indian passed rapidly before my sight, and left me the impression that he was the author of that strange mesmerizing, and of his being the Spirit friend of Mr. P., a gentleman of my acquaintance, and *at once* I felt a powerful influence—a kind of substance—entering into me through my head and pervading my whole body. I was *at once* on the *qui vive* to see the result. The following will appear to the reader as strange as it did to me. The fluid escaped from me, from head to foot, in the form of a sheet, which rolled itself around the person of my wife, twice only, and surely she was sound asleep at once. Immediately after, the noble form of Benjamin Franklin stood before me, as he is represented in his old age, at the side of the bed where was my wife, where he remained over one minute, so that I had a leisure time for examining him. Oh, how anxiously I have been wishing for his aid since, in several cases of disease I am treating! It proves to me how small is our power, even to do good, without the Divine aid. My wife slept soundly the whole night, and acknowledged the next morning, that she felt I was putting her to sleep, that she wished to speak, and to resist that powerful influence, but that she could do neither, and remarked how strange it was. She is not yet aware of the facts as herein stated.

We have not one single well-developed medium here, except a few on the physical plane. If this should fall under the cognizance of some well-developed mediums, I should feel much obliged to them for any advice that may be the means of developing me. I have the confidence that much can be gained in spiritual knowledge, and in the development of mediumship, through such a course. "*Do unto others as you would have them do to you.*" By their aiding me, I shall be enabled to aid others. The interest of the cause demands that mediums should develop one another. It is by not attending to this sacred duty that we find so many false prophets, so many unreliable mediums, without the vivifying sympathy of their more advanced brethren. "*Every one for himself,*" seems to be the motto. Such, as I understand it, is not the mission allotted to mediums.

Au revoir, my dear TELEGRAPH. HENRY LAMOIX.

ERROR. A man should never be ashamed to own he has been in the wrong, which is but saying in other words, that he is wiser to-day than he was yesterday.—*Pope.*

CASE OF HEALING THROUGH SPIRIT-AGENCY.

MR. EDITOR: BROOKLYN, [illegible]

Regarding it as important that all facts in regard to cures through Spirit-agency, which in olden times were called miracles, should be made known to the world, I take the trouble of narrating one case, in which I myself was the subject of cure, through the agency or mediumship of Mr. B. McFarland, of Brooklyn, L. I., who was a stranger to me, never having seen him but once before the time he was sent to perform the cure. The facts are briefly these: I have been troubled with the hip complaint for the past three years, and last spring a constitutional abscess appeared on the hip, which produced intense suffering. I had five very skillful physicians operate upon the hip, and they pronounced me incurable, and I was left a cripple. I remained in this condition thirteen weeks, and most likely should have remained so through life had not Mr. McFarland been impressed to call on me by one who is an inhabitant of the Spirit world. He called on me on the morning of the 5th of July, last, and told me he had been sent to cure me, and felt sure he could do so if I would follow the directions given to him. He prescribed one of the most simple remedies which could be conceived of to be applied to the hip. It was with great reluctance that I consented to try the remedy, as I had made up my mind to die, and that very soon. But at last I consented, and I came to say, after four applications, I was enabled to rise and walk. The next day, Saturday, I went into the street and walked nearly a quarter of a mile and back again. I can now walk the distance of a mile with ease, and am enabled to attend to my domestic duties about the house, and my health is still improving fast.

In publishing this to the world, I would not be understood as casting any odium upon the fine physicians mentioned above, as I doubt not they went to the extent of their knowledge, but to show that there is a way to cure the sick they know not of.

We certify that the above is true. LUCINDA BILLS. ISAAC BILLS. MARY E. BILLS.

MR. EDITOR—The above was handed to me by Mrs. Bills, with a request that it should be published to the world. I rather regretted that the request was made, as my name has never been before the public in that capacity, but feeling that some poor sufferer may be benefited, or be put in a way to be benefited, by reading the above, I make no objection to the publication of the same, if by that means I may be instrumental in relieving suffering humanity as the poor, as well as the rich will be cared for, without money and without price. Freely have ye received and freely shall ye give. I receive my reward in a consciousness of doing good to my fellow-men. "Cast thy bread upon the waters and it shall return to thee again four-fold."

Yours truly, B. MCFARLAND.

THOUGHTS ABOUT SPIRITUALISM

AT MY MOTHER'S GRAVE.

Long years had rolled over her moldering clay since her Spirit took its flight to a world unknown to mortals. My early childish remembrances of her were dim with numerous intervening years, yet a few interesting particulars of her personality hung upon fond memory's "lifful dreams."

A mother's deathless love impressed my heart with tearful sensations. My varied and often sad experience in a neglectful world, since receiving in tender childhood her needed care and motherly love, passed before my mental vision in all its solemn reality. Had she lived to instruct, advise and bless me, how different, perhaps, would have been my experience.

A mother's love, how enduring, how forgiving, how sustaining in moods of despair! She bears with unfailing patience our murmurs, and judges with leniency all evil reports from a cold and too often heartless world. No one else can so ardently rejoice at our success, or so feelingly sympathize in our disappointments and sorrows.

Such reflections passed through my mind at a recent visit to her tomb, far away from my present locality in the busy hum of the distant city. Forcibly was I reminded, while gazing silently and alone upon the spot where rested her mortal remains, that my face was turned toward the setting sun, and that ere long my Spirit would take its flight "to that bourn whence no traveler returns." The thought of immortality and the possibility of meeting that mother again in a conscious, spiritual existence, gave rise to the following interrogations: Does she still live? Has she been conscious all these years, since her body has been here, of my course of life? Why has she not communicated with me through the modern spirit-manifestations? May she not do so yet, if it is possible? I am resolved to try the alleged manifestations, and test them for a response. If the truth of immortal life can be demonstrated, no prejudice akin to that of old against the babe of Bethlehem, shall deter me from the imputation of this new light professing a communication with the Spirits of our friends who have passed from our earthly relations. Such a fact, to me, would be worth more than all other discoveries since life begun. The subject is worthy of the investigation of the best and wisest of men. To converse with a Spirit of a mother long since buried from our sight, and be certain it was she, transcends all conceptions of earthly joys. If true it would be to me the pearl of great price.

J. S.

SPIRITUAL TELEGRAPH

"[illegible]"

CHARLES PARTRIDGE.
Editor and Proprietor.

[illegible] BATTERY AGAINST [illegible]

[illegible]

[illegible] Barnum, Barnum, being extensively engaged in [illegible] publishing business, and desirous of conducting [illegible] to the success of [illegible] enterprises and all kinds of business and business [illegible] and [illegible] which he guards and [illegible] the [illegible] of [illegible] per year.

[illegible] publication [illegible] the [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

THE CAUSE IN KENTUCKY.

Cincinnati, [illegible] Ky., July 31, 1858.

Dear Sir—Spiritualism in this place and surrounding country has taken quite a firm hold upon the popular mind. Many are warm and zealous advocates of the cause, while others are strongly imbued with the Presbyterian tendency. Speakers of the right stamp are always welcome, and are listened to with a respectful hearing, wherever they choose to address the people. Much of this favorable sentiment is due to the zealous and [illegible] efforts of our determined friend, Dr. Fowler. He is a great and [illegible] thinker and was, [illegible] the same. Cincinnati [illegible] of the new [illegible] having become satisfied that the phenomenal [illegible] unless [illegible], where the [illegible] cause was offered, the [illegible] of the New Age. In consequence of this [illegible] in which he lives—[illegible] and fourteen [illegible] on this and kindred [illegible], and he respectful and [illegible] hearing towards [illegible] who honestly differ [illegible] he has always [illegible] public efforts [illegible] which the subject [illegible] demanded. His [illegible] have been listened to with profound attention, and an impression has been made from these efforts which will be lasting.

I am glad to say that he has taken the field as a lecturer, and you may expect to hear a good report from this region under his popular auspices. Our people are [illegible] to hear anything new especially if it comes from that land of [illegible]—the North. But come and [illegible] them that you are telling the truth, and are not [illegible] to deceive them, and you will be heard and your [illegible] means they appreciated.

I have not time to notice the many facts which have transpired in this section, nor to [illegible] more fully the prospects of the cause. It is sufficient to say that we are fully alive to the great [illegible] and are endeavoring to erect the standard of free thought on the ramparts of popular delusion. It is a herculean task, but we trust in the power of eternal truth to make the way to the hearts of the people. You will hear from me again, and until then believe me [illegible]

Mansfield, Ohio, [illegible]—It is certain that [illegible] hearing, or [illegible] carriage is caught, as men take diseases, one of another; therefore, let men take heed of their company.—*Shakspeare.*

INTERESTING SPIRIT INTERPOSITION.

Mansfield, Ohio, [illegible]

[illegible] Mr. E. F. N[illegible] Spirit [illegible] Mr. K[illegible] [illegible] Spirit [illegible] with him and [illegible] [illegible] He [illegible] the hour [illegible] was received.

[illegible] for this or admit the truth of what [illegible] Yours, etc.

SINGULAR MUSCULAR CONTROL.

Oswego, Kane, Wisconsin, City, July 27, 1858.

Sir—I have four mediums in my family, my own children, the oldest about twelve, and the youngest about four years old. The [illegible] under the influence in a manner entirely beyond their natural ability; and the youngest beats the rest off with the mediumship most wonderfully. All agree that they never saw the [illegible] in children so young! It is only about two months since they commenced. Since then, we have had one or two circles a week, which have been attended by many. Hereafter we will have to keep the matter more quiet, as our house is not large enough to accommodate the multitudes I was asking [illegible] would attend. Almost all agree that there is something in it, though some [illegible] about these "delusions" [illegible] themselves: but they myself they have their doubts about Pa[illegible] the existence of Spirits. I sometimes really believe it [illegible] Spirits and can't be anything else; and then again doubts [illegible]

What I have [illegible] of the many ingenious apparatuses and contrivances which Prof. Hare has constructed to test the matter. It is indeed strange that he was not able to believe other [illegible] in the same way he [illegible]

Respectfully, [illegible]

IS SPIRIT MATERIAL?

Milwaukee, Wisconsin, [illegible]

Dear Sir—I am an interested reader of your journal, [illegible] I am [illegible] [illegible] I am not [illegible] [illegible] [illegible]

[illegible] Niagara [illegible] the cable [illegible] Capt. Otter [illegible] paid out from the Niagara [illegible]

[illegible] the safety of the cable [illegible] operations the steamer was kept right [illegible] Capt. Otter who is a skillful pilot, is also a very [illegible] anticipating that the Niagara might come in the night [illegible] to be stationed up [illegible] at a signal the men in [illegible] lighted huge lanterns [illegible]

[illegible] guided by her careful pilot, steamed cheerly up the bay [illegible] past 1 on the morning of Thursday, Aug. 3, [illegible] to the shore in 17 fathoms of water, having [illegible] the great undertaking. She had paid out 1,012 [illegible] cable were constantly flowing through the entire length [illegible] landed near the Telegraph Station, Trinity Bay, at 2 [illegible] the morning, and walked to the States House, half a mile [illegible] through the wilderness, not a person being visible on the beach [illegible] the Telegraph House he found the operators from London fast asleep [illegible] not one of them expecting that the enterprise would succeed, [illegible] they had not unpacked their trunks, and [illegible] that in a week or two they would be ordered back to London; [illegible] work upon it had ceased, and some of the instruments had been prepared for use. The astonishment of the operators when they learned that the cable was laid, may be conceived. At 2 61 a.m. a signal was received from the Atlantic stating that she had played out 1,012 miles of cable. Mr. Field then telegraphed to the Associated Press the glad tidings of success.

When day broke, the boats were lowered and 1,500 fathoms of cable were carried ashore. First Lieut. James H. North handed the shore end to Capt. Hudson, who placed it on the beach. A procession was then formed headed by Capt. Hudson and Mr. North, followed by the officers of the *Niagara*, captains of the *Gorgon* and *Porcupine*, their officers, crews, and the crew of the *Niagara*. Each taking hold of the cable, they marched up from the beach to the Telegraph station-house, a distance of half a mile, where they deposited the end of the cable. Capt. Hudson then offered a prayer and a few remarks appropriate to the occasion, when the ceremony of landing terminated. The officers and crews then returned to their respective boats, reaching their vessels at 6 o'clock in the morning. The *Gorgon* and *Porcupine* carried the American flag at the fore, the *Niagara* the English flag at the fore, and the Telegraph flag at the mizen.

The Atlantic telegraphed at 1 p. m. on the same day (Thursday, August 3) that she had landed her end of the cable. On the announcement of this fact the *Gorgon* fired a salute of twenty-one guns, and her crew manning the rigging gave three hearty cheers, which were as heartily returned from the *Niagara*. All hands then went below to rest from their labors.

In conversation with Mr. Field, we learn that the reason why signals and not words were sent through the cable as it was being laid, is that on the previous attempt the clerks indulged in irrelevant conversation which distracted their attention from duty at a time when the slightest obstruction might be fatal to the work. The directors therefore ordered that signals only should be sent through the cable from ship to ship. Both vessels had Greenwich time, and the electric current played to and fro between them for ten minutes each way.

The signals showed that on the first day the speed of the *Agamemnon* slightly exceeded that of the *Niagara*, but on the succeeding days they went at the same rate, there never being more than twenty miles difference between them. When the cable was landed at both ends, Mr. Field applied his tongue to the end, and received the cheering information that the insulation was perfect, in a shock that nearly threw him over. The reason why messages were not transmitted earlier, was the fact that all the apparatus at both ends was new and untried and required a great deal of care and skill to adjust.

Mr. Field states that there is not the slightest doubt that the cable is an entire success, as great or greater than its most sanguine friends had looked forward to. By the *Persia* yesterday, he wrote to the directors to prepare another cable at once, as it is evident that the present one, which will in a short time, he believes, transmit messages as rapidly as an aerial line, will be entirely inadequate for the business which will flow to it.

Until the 1st of September the line will be closed to all messages except those from the Government of Great Britain and the United States. During that time, Mr. Field will keep the public advised of all matters affecting the success of the cable.

ARRIVAL OF THE NIAGARA.

Yesterday morning on Wednesday, the *Niagara* came up the bay, displaying the cross of St. George from her fore peak, at her main mast the stars and stripes, and at her mizzen mast both flags floating together. Abreast of Fort Hamilton, she was greeted with a national salute from the guns of the Battery there.

National colors were elevated on the smaller vessels as the *Niagara* passed on. A short distance above the fort, the Spanish frigate *Barcelona* was anchored, the American colors being displayed from her fore peak. As the *Niagara* passed her, she extended the courtesy of a salute, and the crews of the two vessels gave hearty cheers for one another [illegible] rigging. The clipper ship *Sonoma*, and the British bark *Chi[illegible]* were covered with flags; their crews cheered the frigate as she [illegible] Mr. Locke, at the United States revenue station at Quarantine, also displayed a full display of colors. For a moment, the *Niagara* [illegible] opposite the Quarantine to receive the official visit of the Port Health Officer, Captain Waller. She resumed her course up the bay, which was studded with steamers and small craft with [illegible] waiting to give a welcome to the noble vessel. The *Wyoming*, *Hero*, *Hark*, *Jones*, *Red Jacket*, *Mary Stowe*, the *Rattler* and other steamers were passed, and with them cheers and the usual courtesies were exchanged. In many instances, the crew of the frigate manned the rigging to return the cheers of excursionists. In the meantime, [illegible] thousand people had assembled on the Battery to witness the coming of the *Niagara*, and the house tops of the lower part of the city of Brooklyn Heights and Jersey City, were covered with thousands of persons equally desirous to see the triumphant return of our industry and skill, her brilliant success.

[illegible] to proceed to the Navy Yard until ebb tide, Mr. Field, the pilot, concluded to anchor off the Battery. As the [illegible] passed Governor's Island, the revenue cutter *Washington* [illegible] was anchored below the Battery, fired a national salute, and immediately a salute was fired from the United States Revenue Station at Whitehall. The whistles of passing steamers, the bells of the fire, the discharge of cannon, the display of flags from steamboats, vessels and house tops, the cheers of the people, the music of bands, and the crowd of small craft dotting the bay, crowded with persons, exhibited the general enthusiasm of the occasion, and the desire to pay at least the tribute of a kindly greeting to the officers and crew of the *Niagara*.

[illegible]

[illegible] Niagara [illegible] Hudson [illegible] Navy Yard [illegible] Battery and from [illegible] distance from the Navy Yard [illegible] North Carolina [illegible] which were echoed back from the Niagara [illegible] the noble feeling of [illegible]

Soon after Capt. Hall and Lieut. [illegible] of the North Carolina, [illegible] were heard and received [illegible] their fellow [illegible]

Later a committee of citizens consisting of Peter Cooper, William C. Hall, John Isaacs, Walter J. [illegible] and R. [illegible] arrived on board accompanied by Mr. Field. They [illegible] Hudson a cordial greeting. After the [illegible] landed with Capt. Hudson and Mr. Field in company at the Navy Yard. They proceeded thence in carriages to the Metropolitan Hotel, receiving the cheers of the people on their route.

In the evening, a grand ovation was tendered by the corporation and citizens of Brooklyn to Mr. Field and Capt. Hudson, and the occasion was celebrated by illuminations, transparencies, and fireworks, in a manner similar to the celebration in New York on the previous evening.

INTERESTING MISCELLANY.

AMERICAN WATCHES.

We are happy to record another evidence of successful enterprise, which promises to open, in this country, a new and wide field of remunerative employment, especially to the delicate skill of women. The really valuable watches from but a small fraction of the aggregate number imported, which amounted in value, between the years [illegible] and 1855, to $33,418,318; of this total, Switzerland supplied $1[illegible] 053, and England $17,711,534.

After years of experiment, and an expenditure of more than $[illegible] 000, all the difficulties in the way of a rapid and successful manufacture of superior American watches have been entirely overcome, and a great establishment organized at Waltham, Mass., which is designed to give employment to more than two hundred persons, the majority of whom are to be young women. About one hundred hands are employed at the present time; and the number of perfect watches turned out daily is about fifty.

The manufactory occupies a beautiful site on the banks of the Charles River, and is of a quadrangular form, two stories high, surrounding a large inner court, which gives a flood of air and light on all sides of the work-rooms, which are arranged in the most systematic and tasteful manner to promote the comfort and convenience of the operators. A steam engine of twelve horse-power gives motion to the shafting passing through the various departments of the establishment, to which are connected the numerous delicate labor-saving devices that are used in changing the crude sheets of brass, silver, and steel into uniform shapes, finished with the most exquisite nicety and exactness, so that [illegible] hundred parts of 8 complete watch movements, any one would fit any number of the same style of watches, thus bringing to bear the economies of communication system, and substituting machinery in the produce of a species of manufacture which has hitherto always been produced by hand-labor, by different persons, and at different times and places, so as of necessity, to make each watch an entirely independent [illegible] a loss or injury of parts.

By the new process every wheel and pinion is registered, and a thousand counterparts can be readily, cheaply and accurately reproduced at the manufactory, and sent anywhere from Maine to Madagascar with a certainty that they will fit to a shade.

There are three styles of movement manufactured, all upon a uniform principle, but varying in the style of finish, number of jewels, and in other conditions not essential to the character of the movement as a mere time-keeper.

Gold and silver cases are made by much very, and a [illegible] time-keeper, with a fine lever movement, substantially and substantially made, can be furnished for about half the price of the English imported article.

The importance of having correct time-keepers can hardly be estimated, and the introduction of a cheap and [illegible] watch for the million will do more for punctuality in business and other engagements than anything else that could be devised; while the saving in the cost and time for repairs would amount to millions of dollars annually.

Messrs. Appleton, Tracy & Co., No. 15 Maiden Lane, importers and manufacturers of watches, are the proprietors of this new enterprise, the idea of which was originated in the American Watch Company, first at Roxbury, and then at Waltham, where it has been perfected, and the enterprise made permanent and successful under the management of the present proprietors.

The American watch has been perfected, and the number of its parts reduced to the greatest simplicity and efficiency, thus having more than six hundred chances of failure as compared with the English lever and chain arrangement.—*Christian Advocate and Journal.*

ALWAYS READY.—The more a man accomplishes the more he may. An active tool never grows rusty. You always find those men the most forward to do good or to improve the times and manners, who are always busy. Who start our railroads, our steamboats, our machine shops, and our manufactories? Men of industry and enterprise. As long as they live they keep at work doing something. [illegible] arrives and others. It is [illegible] that is [illegible] more he gives the more he has to give. We go for a [illegible] built in mind in everything. Let the good grow and [illegible] thoughts become state. Keep all things in motion. We wish it [illegible] that death should find us sending a mountain than sailing in a [illegible] breathing a [illegible] wind than smoking from a chimney.

A SINGULAR COMPANION.—There was lately caught in the bay of Monterey, California, an inhabitant of the sea which is described as a compound of snake, eel and mermaid. Its countenance was startlingly human. It was about twelve pounds and measured over five feet in length. It is said to abound on the coast of the Western Islands, and [illegible] the waves by the Portuguese fishermen.

[illegible] Washington [illegible] Canada, the officers of the [illegible] and a figure came through the [illegible] Wyandot [illegible] Kingston [illegible] the party landed [illegible] Nay merely [illegible] the [illegible] of the [illegible] the [illegible] the [illegible]

Extraordinary Real Love—Some long (five or six weeks) since, there arrived in this city a young man named George T. Eve, who brought with him his reputed wife, a decided mulatto woman, and three children, of whom we believe he was the parent. The woman is nearly white, and the children so white that they would not be thought other wise by any one not acquainted with their origin.

Their previous history partakes strongly of the romantic. They were, it seems, formerly residents of Rome, Floyd county, Ga., and she a slave when he first became acquainted with her. A short acquaintance ripened into what they called love, but his relatives termed it infatuation. For a long time every effort was made by his friends to overcome his affection for her, but in vain, and at last all but his father consented to their marriage. He accordingly bought her at the extraordinary price of $2,000, married her, and they came North together.

Upon his arrival here, he commenced the practice of medicine, his office and dwelling-rooms being at the same place, No. 54 South Clark street. Though young, and comparatively poor, yet he might ultimately have succeeded more especially as he had some $35,000 or $40,000 worth of property in his own right, left him by his grand parents, upon which he might have lived with economy, until he could build himself up a reputation.

Just on Wednesday last, he received a line through the post office, stating that if he would call at room 62, Tremont House, he would find an old acquaintance. He went, and to his infinite surprise stood face to face with his own father. A long conversation ensued, and finally he was told that he must return with him. Not knowing his own rights, and that his father had no more control over his actions than a perfect stranger, he willingly consented. A couple of men, who either were or represented themselves to be officers, were accordingly called; he was placed in a hack with them, and they then drove to his residence. Upon their arrival, one of them asked him for the keys of his trunks, which were unreservedly given up. The officer then opened the trunks, took out all the money he had, (some $600 in gold, which remained of about $1,000 with which he left the South,) packed up a few of his clothes, and ere his friends in the city knew aught of the affair, the entire party were on the train and far on their way southward, leaving his wife penniless, a stranger among strangers, with a helpless family on her hands. We learn from her that his father, Dr. P. Eve, is a Professor of Anatomy and Physiology in some college in Nashville, Tenn., and that he had probably taken him thither.—*Chicago Democrat.*

Remarkable Cure of a Lunatic.—The Cleveland *Herald* contains the following very interesting account of a surgical operation upon a lunatic, which resulted in the entire restoration of his reason. The man was thrown from a wagon, about five years since, fracturing his skull against a fencestake, the injury bringing on violent derangement, which became permanent. He was taken to the Lunatic Asylum where he remained a considerable time, until he was discharged as incurable, and finally remanded to the county jail, where he remained for about a year past. His wife engaged the services of Dr. Thayler, to attempt the cure of her unfortunate husband. After examining the case, Dr. Thayler found a portion of the skull much depressed, and resolved to remove it. On entering the cell for that purpose, on Friday, the man became greatly enraged, and poured out volleys of execrations on the doctor, as though he was aware of the business he had come on. At the order of the jailor, France, the lunatic had down on the bed, when he was immediately confined, and copious doses of chloroform administered until he became perfectly insensible. The depressed portion of the skull—forming a piece a little larger than a quarter of a dollar—which had been pressing on the brain, was then taken out, and found to have thickened considerably on one side. The head was then bound with a bandage, saturated with water, and the patient left to recover from his stupor. On Saturday morning he awoke, arose from his bed, and walked up and down the room perfectly rational. He complained that the bandages, which, for some reason that he did not understand, had been put on his head, hurt him, and asked the attendant if they might be loosened. As soon as relieved from the pressure, he lay down on his bed and fell asleep. On his again awaking, he was asked if he would like his wife to see him. She had a child but a few days before his accident, and he now expressed a doubt whether she would be able to get out of bed. On her entering, he was astonished to find her so well after her recent illness, and feared that her health would suffer from her exertions. He asked after the child, and wished to see it, but was put off with an evasive answer. It was thought advisable to explain matters to him. He then commenced talking of things that happened five years ago, as if they occurred but yesterday. It was a long time before he could be made aware of his long illness and insanity, and when at last convinced of it, stated that he had no recollection of any thing other than a misty kind of dream about his being sick. He is now in a fair way of recovery, and will probably do well unless inflammation should supervene.

The Telegraph.—Professor Morse, fifteen years ago in a letter to the then secretary of the Treasury, the Hon. John C. Spencer, gave utterance to a prophecy which has been fulfilled in the complete success of the Atlantic telegraph. He used the following word:

"The practical inference from this law is that a telegraphic communication on the electro magnetic plan may with certainty be established across the Atlantic ocean. Startling as this may now seem, I am confident the time will come when this project may be realized."

The Bible.—The Mormons, like many other religious sects, accept that part of the Bible which they think tends to support their creed, and substantially reject that which they think militates against it.

Correction and Explanation.

The notice of a meeting, in last week's Telegraph, under the head of "Angels' Calls," should read 106 West 24th-street, instead of 24th-street, as the place for the appointed meeting on Thursday evening August 26. The object of the meeting will be to give and hear reasons why a Spirit room should be prepared in which to exhibit the celestial order of earth—what purports to be a true pattern of that which is in heaven—and a perfect model by which the race is to be harmonized on our universal brotherhood, called by the ancients the Church of the First born, and the Kingdom of God. The pattern (at least the rudimental part—all—sufficient to commence with)—is at present in our hands, which is not for us but for the race. We are instructed to explain this matter to the Spiritualists, who, we are informed, are held responsible, to give a truthful representation from us to the world, through their mediums of communication.

WILLIAMSBURGH, August 14, 1858. J. VAN DERCOOK, Medium.

We hope that those intelligent Spiritualists who can, make it convenient to attend this meeting, will do so, in order that we may have the benefit of a candid investigation, whatever tidings may be—Ed.

Return of the House of Mr. Field—Working of the Cable.—On Friday evening, 20th inst., Mr. C. W. Field received at his house, 54 East Twenty-first-street, a large number of our city officials and other distinguished citizens, who were invited to meet himself, Captain Hudson, Messrs. Everett and Woolhouse, and the officers of the Niagara. Mr. Field and Captain Hudson were almost overwhelmed with congratulations. During the course of the evening Mr. F. exhibited and read the following dispatches which he had received on that day and the day previous. The first is in answer to a message he had sent to the Company in London concerning the shore end of the cable.

VALENTIA, July 19, 1858.

C. W. FIELD, New York.

The Directors have just met. They heartily congratulate you on your success. The Agamemnon arrived at Valentia at 6 a. m. on Thursday, August 5. We are just on the point of chartering a ship to lay the shore ends. No time will be lost in sending them out. All your letters have been posted to New York. Please write me fully about the tariff, and other working arrangements. SAWARD.

CARGHAGAN, July 19, 1858.—The cable is working beautifully to-day. I reach Cyrus Station to-night. A. MACKAY.

TRINITY BAY, July 19, 1858.—We sent a very explicit message, this morning, to Mr. Kelver, Agent of the Cunard steamers, in Liverpool, respecting the disaster to the steam-ship *Europa*. DE SANTY.

PERSONAL AND SPECIAL NOTICES.

Anacalypsis.

We beg to remind the friends of human culture, that we some weeks since proposed, through these columns, to republish this rare work of the learned Higgins, provided a sufficient number of persons would promise to take a copy at $12, to warrant the enterprise. Since then we have received several subscribers, but not a sufficient number as yet to warrant the republication. Several persons are so anxious for a copy that they have agreed to pay what our copy costs us in England ($20) and others have proposed to take three copies and pay $36. Those who desire a copy will oblige us by sending in their orders without delay. We are in hopes to receive sufficient orders to republish the work. Address,

CHARLES PARTRIDGE, N. Y.

Specific Method of Treating Diseases.

The medicines issued by Drs. Curtis & Weisse under this head, and advertised in our columns, are truly specifics for the complaints they profess to cure. It is to be hoped that this manner of treating well-known affections will become more and more general; then the physician's skill would only be required in those complicated cases for which no specific can be given. It is a physicians business to find out the best remedy for a well-defined sickness, but when that remedy is once discovered, why should it not be given to the public as well as any other valuable discovery?

Drs. Curtis & Weisse were the first, we believe, who attempted Homœopathic compounds, thus uniting the science and skill of both homœopathy and allopathy. A trial of the remedies they have produced will show their success. Quinine as a specific for fever and ague was thought a triumph in medicine. Drs. Curtis & Weisse have added to it specifics for *Nervous Headache, Croup, Diarrhœa or Bowel Complaint, Dysentery, and Hoarseness.* These specifics are the result of a successful practice of twenty years. They are pleasant to take, and given on the homœopathic principle. Minute directions accompany each phial.

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The Conventions.

KIANTONE.—The Convention or "grove-meeting" at Kiantone Springs noticed last week, will be postponed to the 17th, 18th and 19th of September, instead of being holden on the 10th, 11th and 12th.

UTICA.—The convention holden at this place on the 10th, 11th and 12th of September, as heretofore noticed.

CRYSTAL LAKE, ILL.—Convention at this place to be holden on the 10th, 11th and 12th of September, as specifically noticed week before last.

SOUTH ROYALTON, VT.—Convention holden on the 27th, 28th and 29th inst., (Friday, Saturday and Sunday next.) A cordial invitation is extended to visitors from abroad.

Lectures in Brooklyn.

Mrs. J. F. Coles will address the Spiritualists of Brooklyn, in Clinton Hall, corner of Clinton and Atlantic streets, on Sunday next, at 3 o'clock P. M., and at 7½ o'clock in the evening.

☞ Mrs. Ada L. Coan, who for the last few months has been holding a series of very satisfactory circles in Philadelphia, is at present in Hudson, N. Y., where she was advertised last week to hold public meetings in Davis Hall.

Sunday Lyceum Meetings.

Spiritualists' meetings are held at Clinton Hall, Astor Place, each succeeding Sunday morning at 10½ o'clock, and also in the afternoon at 3 o'clock. Also at the same place on Friday evenings at 7½ o'clock. These meetings are free. The public are respectfully invited.

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American Yellow, ℔ ℔	28	a	30
Bristles—Dull; 13 ℔ ct. ad val			
American, gray, ℔ ℔	31	a	34
Coffee—Dull; 13 ℔ ct. ad val			
Java, white, ℔ ℔	14	a	16½
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Brazil	10	a	11½
Laguayra	10½	a	12½
Maracaibo	11½	a	12½
St. Domingo, cash	8½	a	9½
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Ordinary	—	a	10½
Middling	—	a	12½
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Feathers—Dull; 13 ℔ ct.			
Live Geese, ℔ ℔	35	a	50
Tennessee	45	a	48
Flax—Dull; 13 ℔ ct. ad val			
American, ℔ ℔	—	a	9½
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State straight brand	4 37	a	4 62
State extra brand	4 63	a	4 50
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North and Ind. state, do	4 20	a	4 25
Michigan fancy brands	4 30	a	4 35
Ohio good brands	4 30	a	4 25
Ohio round hoop, cons	4 30	a	4 35
Ohio fancy brands	4 35	a	4 40
Ohio extra brands	—	a	—
Genesee, fancy brands	4 65	a	4 75
Genesee extra brands	—	a	—
Canada, superfine	—	a	—
Canada extra	4 40	a	4 45
Brandywine	4 00	a	—
Georgetown	4 10	a	4 20
Petersburg city	4 30	a	4 00
Rich Country	4 43	a	4 75
Alexandria	4 00	a	4 25
Baltimore, Howard-street	4 75	a	5 00
Rye Flour	3 00	a	3 70
Corn Meal, Jersey	—	a	3 25
Do. Brandywine	4 10	a	4 20
Do. do. Punch	15 00	a	—
Grain—Dull; 13 ℔ ct. ad val			
Wheat, w. G., ℔ bush	—	a	—
Do. do. C.	1 03	a	1 30
Do. Ohio	1 10	a	1 30
Do. Michigan, white	1 12	a	1 30
Chicago	80	a	90
Milwaukie club	90	a	1 00
Rye, Northern	—	a	1 00
Corn, round yellow	1 00	a	1 02
Do. do. white	95	a	1 00
Do. Southern white	95	a	1 00
Do. do. yellow	1 00	a	1 05
Do. do. mixed	90	a	92
Do. Western do.	88	a	90
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Do. Canal	44	a	45
Do. Ohio	44	a	45
Do. Jersey	40	a	42
Peas, bl. e. ℔ 2 bush	—	a	2 37½
Hay			
N. R. in bla. ℔ 100 ℔	45	a	55
Hemp			
Russia, cl. ℔ ton	200 00	a	225 00
Do. outshot	190 00	a	210 00
Manilla, ℔ ℔	7½	a	7½
Sisal	6½	a	7
Italian, ℔ ton	—	a	200 00
Jute	92	a	95 00
Aloe, Jamaica	115 00	a	125 00
Jute, dressed	175 00	a	190 00
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Do. do. g. C.	12½	a	13
Orinoco	21½	a	22
San Juan	20	a	21
Savanilla	15½	a	16
Maracaibo and L.	15	a	20
Marsh	15	a	15½
Matamoras	21	a	21½
P. Cabello	19	a	20
Vera Cruz	20½	a	21
Dry Saladero	14	a	15
Calcutta	12½	a	13
Do. buffalo	1 55	a	1 70
Do. Dry salted	1 20	a	1 30
Buenos Ayres	1 10	a	1 20
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Cuba, ℔ gal.	63	a	67
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2d quality Eastern & Western	4	a	6
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Do. m.	25	a	30
Do. Heavy	27	a	29
Do. dry hide	24	a	27
Do. Ohio	26	a	28
Do. Southern light	24	a	25
Do. all weights	—	a	—
Hemlock, l.	23	a	23½
Do. middling	23½	a	24
Do. heavy	23½	a	24
Do. 1st gal.	12	a	14
Do. pr. do.	12	a	14
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Rockland, com.	—	a	80
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Do. of Wo.	35	a	40
Spruce, ℔ lineal ft.	20	a	22
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Hogshead			
Barrel			
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Boards, city sawed	16	a	
Boards, Pine, ℔ M.		a	
Boards, Spruce, ℔ M.		a	
Plank, city sawed		a	
Plank, Pine		a	
Plank, Spruce		a	
Plank, city Spruce, w'd.		a	
Spars, ℔ piece		a	
Do. Pine, ℔ M.		a	
Do. Spruce, ℔ M.		a	
Do. Cedar, ℔ M.		a	
Do. Cedar, ℔ M.		a	
Do. Cedar, ℔ M.		a	
Do. Cedar, ℔ M.		a	
Do. Cedar, ℔ M.		a	
Staves, W. O. pipe		a	
Do. W. O. hhd.		a	
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Do. R. O. hhd.		a	
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